UNITY

The Unitarian MONTHLY

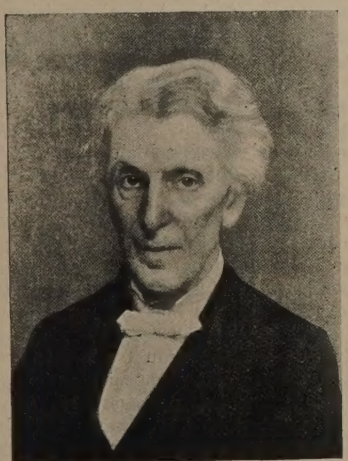
AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 95. [Vol. VIII.—8.] August, 1911. ONE PENNY.

Dr. JAMES MARTINEAU.



Born 1805; Died 1900.

SEE BIOGRAPHICAL PARTICULARS, PAGE 87.

Varieties.

God gives us always strength enough and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing him if we are not happy ourselves.—J. Ruskin.

Be darkness, at thy coming, light;
Confusion, order in thy path:
Souls without strength inspire with might;
Bid mercy triumph over wrath.
—J. Montgomery.

Your ideal summons you, in the depths of your own sacred experiences, to keep sweet, to look for the best in motive always, to believe in the goodness which may dwell in the smallest and in the largest thing until, beyond all question, it is proven not to be there.—F. A. Hinckley.

"Now we sing deeper and higher
Of harvests the eye cannot see;
They ripen on mountains of duty,
Are reaped by the brave and the free."

PROFESSOR CARPENTER'S BOOK.

"The Historical Jesus and the Theological Christ," by J. Estlin Carpenter. 3/6 net. Philip Green, 5, Essex Street, Strand, London, W.C.

This new book by Dr. Carpenter, Principal of Manchester College, Oxford, is opportune. Recently there has been much discussion in the world of theological literature on the nature and person of Christ. We have heard of "The Christ Myth"; the question has been asked: "Did Jesus really live?" It is important therefore that professing Christians should come to some definite conclusion as to what extent the character of Jesus as pourtrayed in the New Testament is really historical, and how far the theological "Christ" is mythical. Professor Carpenter comes into the discussion with illuminating evidences on both sections of his subject. He is certain that Jesus was a real historical character, and he traces the development of the "Christ" idea, and its ultimate attachment to Jesus, but asserts that "the Messianic character no longer expresses what Jesus really stands for in history, and the lofty pretensions which Christendom has associated with it will slowly be dissolved and fade away" (p. 229). Dr. Carpenter brings to his subject not only the service of a highly trained intellect, but the results of the widest reading and research handled by a master mind; and he guides the reader into the consideration of the many problems involved with that fine critical skill that reveals the pros and cons in their true values. In its subject this book is to any reader who is not himself an expert, a liberal education. We commend it to all who wish to become acquainted with the results of the best scholarship upon the questions treated.

Dr. James Martineau.

By the Rev. ALFRED HALL, M.A.

So much has been written concerning James Martineau that anyone acquainted with theology and philosophy must already be aware of the importance of his contribution to modern thought. His life and work have been reviewed and expounded by men who were devoted to him as students and have ever revered him as their greatest teacher. And the tributes to his greatness as a teacher have been ungrudging from those who did not always agree with his theology, especially from men of the type of Gladstone, Dean Stanley, Dr. Dale and Principal Fairbairn. The Universities of Harvard, Leyden, Edinburgh, Oxford and Dublin acknowledged the ripeness of his scholarship by conferring on him the highest academic honours they had to bestow. The noblest praise is that which comes from those who are great; and at the end of his long life Dr. Martineau received expressions of affection and gratitude from men whose names are writ large in the later history of the nineteenth century.

As a spiritual philosopher he took and still holds the foremost place. When in the closing decades of the last century, the changed outlook on the world, due to the rapid progress of physical science, so violently and suddenly revolutionised modern thought that religion seemed to have lost every reasonable sanction it possessed, he showed its deeper intellectual basis, and in so doing gave peace to many thoughtful and aspiring souls. The heavens which were looking so cold and unresponsive, he showed were still the expression of living mind; and the stupendous scene which the universe now presented to the enlightened mind, he made clear was inhabited and wielded by one Sole Will. In no small measure it is due to him that "we are not lost in our modern immensity of space, but may still rest, with the wise in every age, in the faith that a realm of intellectual order and purest purpose environs us and that the unity of nature is but the unity of the all-perfect Will."

As soon as he appeared in the arena in those days of doubt it was recognised that there had arrived a champion of religious faith, who was a match for all comers—and there were on the other side giants, noble giants, deservedly honoured names, who endeavoured to remove, out of an earnest love of truth, the ground of belief in God.

Part of his strength lay in the fairness with which he would state the opposite contentions. He was not a controversialist who looked only for the weak points in his opponent's position: he knew that such attacks in the world of criticism are only temporary in their effect: he assailed the strongholds.

Discussing the important subject of controvertible forces—by which it was endeavoured to prove that spiritual power had always its physical equivalent, and therefore must be bereft of its supposed divine origin—he showed how not only their quantity but their quality must be estimated. "What degree of the thermometer," he asked, "can be the equivalent of a stanza of 'In Memoriam', or a happy stroke of philosophical genius? What photometric scale can give the value of a moral act of self-denial or a glad sacrifice of love? How many grains of the protoids or the fats are tantamount to a penitential psalm or an agony in Gethsemane? Among your forces, then, equate and proportionate them as you may, there remains, besides the measure of their material media, an indestructible force of dignity, which ranges them on an ascending scale and forbids you to read them indifferently backwards and forwards, though their scientific numbers be equivalent."

As a teacher of ethics he was recognised by the oldest of our Universities and his "Types of Ethical Theory" became the text book for its students. It is still impossible to find a better definition of right and wrong than that which resulted from his moral teaching. "Every action is wrong which in the presence of a higher principle follows a lower: every action is right which in the presence of a lower principle follows a higher."

As a critic he also took a high place. It would be difficult to find a finer example of criticism than the essay, "Why Dissent," in which he dealt with Matthew Arnold's tirade against Nonconformity. Again in the "Study of Religion" in which a severe attack on the foundations of faith had to be repulsed and generally in dealing with his opponents he was free from acrimony and bitterness: conscious of the strength of his position he had no occasion for anger and undue passion, and could afford to treat arguments brought from the opposite camp with good humour. Occasionally passages of the closest thought are relieved by a brightness and playfulness which reveal a side of Dr. Martineau's nature, very foreign to the usual conception of him. It still remains for someone to collect the passages from his writings, which will dispel for ever the idea that Dr. Martineau was preternaturally solemn. As a matter of fact he sometimes lit up the dreariest subject with such fun that there is material enough for a study of the humour of Dr. Martineau, which was unique in its kind, but capable also of making the most serious reader merry over the discomfiture that must have been produced in the enemy's camp by the sportive shaft.

It has sometimes been stated that he was not a Unitarian, in tones that would lead others to suppose that he had no sympathy with the broader thought. One can only stand aghast at the audacity or the appalling ignorance of his writings, which underlies a statement of this character. That he was strongly and unreservedly opposed to dogma being made the basis of church communion, he re-iterated often enough, and those who call themselves Unitarians to-day are in sympathy with him there. But anyone who has read his theology, which receives its

clearest expression in his four volumes of essays, especially in the second volume, can never doubt that he was opposed to the ancient creeds and a great exponent of those principles generally known as Unitarian. The modern movement in theology is more indebted to the two essays entitled "Tracts for Priests and People" and "The Crisis of Faith," than even most of its supporters are aware. More than one writer has drawn consciously and unconsciously from these two sources: and if anyone would read the most powerful attack on the ancient theology let him turn to the eighty-eight pages which these brilliant studies cover. He will no longer be in doubt as to the man who gave modern Unitarianism and Liberal Christianity its present direction theologically.

The highest praise we can offer in one way has to be rendered, whether we are willing or not: he combined as few men have done the keenness of the theologian with the deepest devotion as a man of God. His intellect, so powerful, was never allowed to over-rule his moral and spiritual fervour, nor controversy to dim the purity of his soul: and though men admire to-day the penetrativeness of his thought, he will perhaps live longest as the writer of devotional literature. The "Endeavours after the Christian Life" will be read when the "Study of Religion," great as it is, takes the place allotted to all books which deal with the difficutlies of a peculiar time. Deeper even than his philosophy was his reverence for God, the loving Spirit who holds relations with mankind.

He looked forward to the redemption of the Church and put forth strenuous efforts to make the basis of church fellowship spiritual instead of dogmatic. He was "an unwilling Dissenter": therefore a dissenter for conscience sake. He had perforce to stand without the pre-dominant visible churches all his days, a spiritual suppliant, because the conditions of entrance remained engraven forbiddingly over their doors.

As a stylist he was a worker in beautiful and delicate mosaic, aptly fitting words to thoughts. He could not endure an awkward phrase, and especially disliked to hear the verities of religion and the sanctities of faith described in unbeautiful language. Hence the signs of care, patience and reverence are to be found throughout his work and will contribute not a little to give him a permanent place in the literature of our country.

[Born at Norwich, April 21st, 1805, of French Hugenot descent. His parents were members of the Unitarian Congregation, Octagon Chapel, Norwich. He and his sister, Harriet Martineau—three years his senior—were both born into Unitarianism. James was educated at Norwich Grammar School, later at Dr. Lant Carpenter's School, Bristol, after that apprenticed to Engineering at Derby, but at Nottingham, where he afterwards worked as an Engineer, he was convinced that he ought to become a Unitarian Minister. He entered Manchester College, York, 1822; became Minister at Dublin, 1828, at Liverpool, 1832, where the present Hope Street Church was built for him. During this ministry, the famous Liverpool controversy occurred; the Unitarians were denounced by thirteen Church of England Clergymen, and defended in lectures by the three Unitarian Ministers, James Martineau, John Hamilton Thom, and Henry Giles. Martineau became Professor of Philosophy, Manchester New College, Manchester, 1840-1869, and had already made a name as a great preacher and a profound thinker. In 1859 he removed to London to be Minister, Little Portland Street Chapel, 1859-1872; became Principal of Manchester New College (then removed to London) 1869-1885. Martineau was spoken of as "The Preacher's Preacher," and by W. E. Gladstone as "the greatest of living thinkers"; his published sermons are volumes entitled, "Endeavours after the Christian Life," and "Hours of Thought on Sacred Things"; his other books include, "The Rationale of Religious Inquiry," "Essays, Philosophical and Theological," "Types of Ethical Theory," "A Study of Religion," "The Seat of Authority in Religion." The seat of authority with him is the reason and conscience of each individual man. Five Universities conferred degrees upon him: Harvard, LL.D.; Edinburgh, D.D.; Oxford, D.C.L.; Leyden, S.T.D.; and Dublin, Litt.D. He was the great champion of Theism—belief in God—against the onslaught of Materialists, Tyndall, Huxley, and others; and the greatest Unitarian of his time. He compiled three hymn-books, was joint compiler of the "Ten Services" of Common Prayer, and author of a volume of "Home Prayers." At Norwich, Liverpool, Oxford, and other places, in 1905, there were special celebrations of the centennial of his birth. He died January 11th, 1900, almost 95 years of age.—Ed.]

CHRIST'S THEOLOGY.

I do not mean to assert that the teaching of Christ is not full of great and fruitful theological truths. Such a truth, the most fundamental, perhaps the most original of all, is the Fatherhood of God, and the relations of trust, love, obedience, awe, in which his human children stand to him. A correlative truth is the Brotherhood of Man, a fraternity which transcends all differences of country, colour, speech. A third is the Kingdom of God—the perfect society in which the new life poured into the individual heart was meant to issue. A fourth is the Future State, connected with this by the bond of those ethical principles which must be conceived of as tying all human life together.—Charles Beard, LL.D.

All nature is but art, unknown to thee;
All chance, direction, which thou can'st not see;
All discord, harmony, not understood;
All partial evil, universal good. —Pope.

Home Circle.

Source of Life.

The source of life we yearn to know,
And gaze afar as on we go;
Trusting and hoping for a light
That shall reveal a life more bright.

The toil of brain and hand we know
Helps us in wisdom's ways to grow;
Then let each hour be wisely spent,
And all things needful will be sent.

Pass through each day in firm belief,
That in all doubt there'll come relief,
Which shall unfold a purer light,
And lead all men to truth and right.

The source of life we long to know,
When God's pure love doth in us flow;
And on the road we all can shed
Kind words and deeds as on we tread.

'Tis thus we may commune with God,
And grasp aright His guiding rod,
Which shall uphold us in all strife,
And guide us in the way of life.

—T. Underwood, Blackpool.

TRUTHFULNESS.

Truth is the strength of all things. A building is fixed firm and strong not only because it rests upon a solid foundation, but also in having been built true to the plumb line. A man is a strong character if he is true in speech and action. He can be relied upon. People look to him as to a strong tower of protection and safety. He who is truthful—full of truth— is filled with divine strength; he can stand against any evil, face any danger bravely, and walk serenely in any storm. But the untruthful man is fearful, he is weak, he is unreliable; and in his deceit there is danger for everybody. Remember Peter who was afraid to tell the truth (Matthew 26, 69-75), and the story of Ananias.

Truthful Spirit, dwell with me;
I myself would truthful be,
And with wisdom kind and clear
Let Thy life in mine appear;
And with actions brotherly
Follow Christ's sincerity.

—T. T. Lynch.

A BRAVE GIRL.

Helen Walker, who lived near Dumfries in Scotland, laboured in the fields for her living. Her parents were dead and she had the care of a younger sister. This sister committed a crime for which she was condemned to die. If Helen could have told a lie, and testified that her sister had told someone of her offence she might have secured her sister's escape from the death sentence. But she could not bring her mind to say what was not true, even to save the life of her sister. And after sentence of death was passed Helen went on foot to London, more than 300 miles, to beg the life of her sister; she saw the Queen, succeeded in her object, and her sister was pardoned. Sir Walter Scott had a monument erected to her memory, and made her the heroine of a novel. Was she not right to refuse to tell a lie when love for her sister must have been a very strong temptation to her? It was just as noble in her as it was for martyrs to suffer for truth.

SIR WILLIAM'S PROMISE.

A gentleman walking in a country lane found a girl sobbing in great distress because she had dropped an earthenware bowl which contained her father's dinner, and it had broken in pieces. She feared her mother would beat her. With tears she asked him to mend it, but that was impossible, and he said he would give her money to buy a new bowl; but on opening his purse found he had no money with him. He promised that if she came to the same spot at the same time next day he would be there with the money. But next day, just before the appointed time, he received a letter summoning him to meet a friend at Bath, one whom he had not seen for many years. There was no time to be lost—but—there was that child in the lane. Regretfully he gave up the meeting with his friend. He had given his word to the little maid—his word as a gentleman, and he met her and gave her the promised coin. This gentleman was Sir William Napier, the historian. He truthfully made a promise and truthfully kept it.

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER VIII.

Mr. Shelton's reproof was a piece of arrogant assumption, but it affected Miss Beely less than his grossly perverted use of scriptural phrases. The Stiggins tone moreover, in which it was conveyed, jarred upon her finer sensibilities. It was therefore only with the exercise of severe self-restraint that she replied calmly:

"Please don't imagine that I depreciate that side of the ministerial calling. I have found your preaching, often, most helpful to devotional feeling, and to spiritual aspiration. But I have begun to realize the difference between devout emotions and devoted consecration to service. If what is called Divine service is done only on Sundays and under the roof of a place of worship, it is not service in any real sense. Feelings

exhausted in praise and prayer can be of service to none. The world is none the better for it all."

"The world!" echoed the minister, in a tone almost suggestive of contempt. "The world! The Church's first duty is to itself. The 'services' you speak so lightly of are the divinely ordained means of purifying its character, promoting its growth in grace, and lifting the souls of its members to communion with God. It is to be 'in the world, not of the world.' You seem to forget that the blessed Saviour said: 'I pray not for the world, but for those thou hast given me, for they are thine.'"

"No, I do not forget," Miss Beely at once replied, "but I object entirely to the inference you draw from the words. Admitting the possibility of the record being genuine, it certainly cannot mean that Jesus concerned himself with no wider interests than those of what you term 'the Church.' 'He had compassion on the multitude.' In order to 'save the lost' he 'sought' them; and for every hour spent in prayer he gave whole days to practical service for the outcast and the needy. There is no reason to think that the soul held the first place in his thought as he 'went about doing good.'"

This being not easy to deny, yet traversing the good man's opinions, he exclaimed:

"This is really shocking, Miss Beely. I am afraid you are in a state of spiritual danger. You are presuming to set yourself against the best teachers and the wisest scholars in history. The views you express are — er — latitudinarian; I might say," he added, with an apparent shiver of disgust, "I might say—Unitarian!"

Now Miss Beely knew nothing about Unitarian principles. Like many more active Christian workers and thinkers, she had outgrown the tight-fitting vesture of orthodoxy, and wist not that she had done so. Her beliefs had ceased to trouble her. She concerned herself wholly with the cares and sufferings of those about her, and did what she could for their relief.

The hard dogmatism of the minister drove her—as the fair reasoning of the "Hermit" had drawn her—to conclusions more definite than she had hitherto formulated. While she believed that the church's mission was "to save," the questions "save from what?—to what?—for what?" forced themselves upon her thought. The orthodox answers did not satisfy her. Surely evolution had not come to an end in the crude archaisms. The wail over "change and decay" must give place to the song of progress. "Decay" indeed there must be if growth had ceased. But the Church, being a living tree, not a mere sign-post, must be ever putting forth new leaves—changing for the better—adequately meeting the world's progressive needs. Unless the Church was giving to the old Gospel a new interpretation and a new social application it had outlived its true function. She had never come into close contact with Unitarians. What solution they offered of these perplexities she did not know. She would like to know. The term "Unitarian," so often used as a pietistic scare-crow, had no terrors for her. While it might indicate forms of belief at variance with those commonly held by Christian people, it might also represent forms of practical service which were lacking in the dominant churches. Anyway, it should not deter her in her search for truth.

This was more than the Rev. Amos Shelton could tolerate. Creeds were more to him than service. And so the interview ended with a distinct refusal of help.

"I cannot countenance your proposals," he said. "Moreover your conversation convinces me that however excellent your intentions may be, your visits to the people cannot be for their highest good. It is a terrible thing to unsettle their faith. I shall pray the Lord to avert from them any ill consequences of your — er — unsound teaching. I cannot be answerable for the imperilling of precious souls by the dissemination of false doctrine. I must ask you, therefore, to discontinue your visits in the name of the Church Committee and myself."

(To be continued).

Literature.

"THE UNITARIAN PENNY LIBRARY."—Two tracts: "How I became and why I ceased to be a Roman Catholic,"-by W. Moritz Weston, D.D., Ph.D.—and "The Unitarian Movement in Scotland: its justification," by Alexander Webster. British and Foreign Unitarian Association, Essex Street, London, W.C.

Dr. Weston's essay gives an interesting bit of theological auto-biography such as any professing Christian of whatever denomination would do well to read—Protestant and Roman Catholic alike. The latter portion of it we take the liberty of reproducing in this issue of THE U.M. in which the author explains "Why (he) became a Unitarian."

Mr. Webster's tract very forcibly shows that the existence of the Unitarian Movement in Scotland is justified by the historic principle of Scottish Protestantism that, "God alone is Lord of the Conscience," for it is a carrying out of it to its logical issues. The cause of liberty and the need of progress required this Movement; Evolution, Biblical Criticism, development of doctrine, Civil and Religious Liberty, Right of Private Judgment—all justify its work. Mr. Webster has put his case well.

"THE SUNDAY SCHOOL QUARTERLY"—July, 1911—is as usual an excellent number. For the experienced teacher there is abundance of useful matter for Sunday School lessons, in "Heroes of Faith," "Notes for Teachers," and in the paper on "Isaac T. Hopper," not to mention other valuable instruction and suggestion. — Sunday School Association, Essex Hall, Essex Street, Strand, London, W.C. Threepence.

What is Christianity?

By Rev. E. RATTENBURY HODGES.

Judging from the common claims of Churches and denominational journals, almost any uninformed person would think that Christianity came suddenly as a grand revelation from heaven. The old Greeks also believed that Minerva sprang full armed from the head of Jupiter. Both ideas have no foundation in fact. They are each simply myths, the offspring of the devout imagination.

The average man in listening to many religious teachers might be led to believe that the different ceremonies, sacraments, creeds and confessions were taught by the founder of Christianity and his apostles. Such teaching stands between us and those far-off days, even as the mist from a swamp hides the beauty of some distant lake and mountain range. Let us push through that mist and we shall be rewarded for our efforts.

What is Christianity? Many widely different answers have been and still are given to this great question. They are given by the great rival Churches—the Greek, the Roman, and the Protestant. The Church of Rome claims to be the one true Church, and therefore the only genuine exponent of Christianity, and consequently all others are heretical churches. On its side the Greek Church holds much the same belief in regard to its claims. The Protestant Churches in their turn look upon most of the ceremonies and doctrines of the Roman and Greek Churches as so much superstition borrowed from the old Paganism. But let us feel our way along the bridle path through the mist. Note first of all that the little band of disciples had no distinguishing name from other Jews. In Paul's time "the disciples were called Christians first in Antioch." Most likely this term was originally a nick-name. Who were the Christians while Paul was writing his letters to the Churches of Asia Minor? At that time only one item of belief changed a Jew into a Christian. It was this, he accepted Jesus of Nazareth as the Messiah. They believed that Israel's Ideal Hero, for whom the Jewish people had so long been looking, had at last come, and that Jesus who had but recently been crucified by his foes (and appeared again in some mysterious way after death) was that long expected one. So, at first, the Christians were but a sect among the Jews.

For the most part this was Paul's teaching:—Messiah (or Christ) is the sin-bearer, the Saviour, the Mediator between God and man. This crucified Jesus is the Messiah gone to heaven. He gave himself as a sacrifice for man; believe in him, copy his example, and you shall be saved. He is the Saviour for all mankind. It is true that there was also some hot controversy about admitting Gentiles without conforming to certain Jewish rites.

Again, note that Christianity arose at a time when it was not uncommon even to offer divine honours to men. The Emperor Augustus was, during his lifetime and after, worshipped by the Romans as a god.

It is certain that such a doctrine never could have grown up among Jews. Yet it gradually got a foothold among Christians. How? Greek and Roman philosophy found their way into the Christian Church.

There were various speculations about the Divine nature. Paul taught that the first Adam was the head of fallen humanity, but Messiah (or Christ) is the second Adam, the head of a new and spiritual order of man. After that another step was taken. Jesus came to be thought of as having lived before in heaven, and therefore as the Lord or Master from heaven he was "the first-born of every creature."

About 250 years later the doctrine of the God-head of Christ was gaining ground in the Church. At length on the authority of the Council of Nicea (A.D. 325) it was set forth as the teaching of the Christian Church. And so there came into existence what is called the Nicene Creed. It arose out of furious discussions between Arius and Athanasius

(To be continued).

Plain Talk about the Bible—*continued.*

The Bible is a great treasury of moral and spiritual truth of this kind. There is no book that contains such grand and noble teaching in Psalmist, prophet, Gospels, and Epistles, as do our Scriptures of the Old and New Testaments. There are other collections of sacred Scriptures in the world belonging to the religions of China, India, Babylonia, Persia, Egypt, Ancient Greece and Rome, which also contain much that is beautiful and sublime, but none of them equal our Bible in the moral and spiritual excellence of its teaching, in quality or quantity of exalted thought and of most highly inspiring ideas of faith and hope, of life and love, of character and destiny. Therefore it may be said that our Bible contains more of the word of God than any other book in the whole world. We need always to remember this, and to love and treasure the Bible as our most precious treasury of moral and religious inspiration.

But is all the Bible true? Is it all the word of God? The Bible says that the world was made in six days, and yet we are told now by men of science who have studied more than any men were able to in past times to find out how the world was made, and who therefore know much more about God's ways of creation—that it took some millions of years to create the world; and they produce the evidence and prove that their statements must be true. If what these men of science say is true, it follows then that what the Bible says about the world having been made in six days, is untrue. That part of the Scriptures cannot be the word of God if it is not the truth. We cannot say that God ever inspired any Bible writer to put in it what is not true. We cannot think that of God.

Nor can we say that the writer of that part of the book of Genesis wrote what he knew was not true. He wrote what he thought was true. He made a mistake. He knew no better. He wrote what he honestly and sincerely believed to be right, and what was thought to be true at the time. He did not intend to deceive anyone. But if it turns out that what he thought about the creation of the world is not true, we cannot say of it—that is the Word of God.

If the Bible says that Joshua caused the sun to stand still, meaning that the sun was a moving body going round the earth, against what we know now that the sun never did move round the earth, that it was always fixed, so far as it relates to the earth, and therefore could not be made to stand still—it simply means that the writer did not know the truth about Astronomy as it is known now, and that he made that statement in error. But we must not say that his error is the Word of God. We are told in the Bible that God sometimes tempted men, that He tempted David, and in the New Testament part of it that God tempts no man. If these two statements contradict each other it means that if one of them is true, then the other is not, and that which is untrue is not the Word of God. The Scriptures say that God was seen by man, and also that no man hath seen God at any time. If God is invisible and has never been seen by the eyes of man, then the statement that He has been seen is not the truth.

From these remarks you will have some idea how we can judge what is the Word of God and what is not; and you can see that while there is much of God's word in the Bible, there is also much in it which is not His word. Therefore it is plain that the Bible is not all of it the Word of God; and that it is not doing justice to the Bible nor to God to assert that every word it contains is God's truth, if as we now see it does really contain some mistakes of men. —H. B. S.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude makes virtue
Of the faith they had denied.

—J. R. Lowell.

The best way to teach art, science, and literature is to point out that which is true, noble, and beautiful, leaving out of sight entirely that which is ugly, gross, and antagonistic to the good.

Fill the minds of children and young people with romance in its purest form, with ideals of chivalry and duty, with poetry, art, and science, and evil things will make no appeal to the imagination.

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Church of the Unattached—Lady Wilson, 86, Church Rd., Richmond, Surrey.

These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

For some time past we have been sending copies of the "Unitarian Monthly" to Montego Bay for distribution amongst a group of coloured men and women, who have been led to Unitarianism by Mr. Ethelred Brown, a convert of Methodism, who is longing to build up a Unitarian Church in Jamaica. Mr. Brown has made considerable sacrifices. He has had to give up his post of organist, and now for a time has resigned his business, and with the help of the American Unitarian Association has made his way to Meadville Theological College, U.S.A., to qualify as a Unitarian minister. When the course is complete he hopes to return and start a Unitarian Church at Montego Bay. He writes:—

> "My first year of residence as a student at the Meadville Theological School has been very pleasant. I am expected to return there for a second year, then to be ordained and return to Jamaica to carry on the work as a regular Unitarian minister. You will be pleased to know that the Lay Centre Work at Montega Bay continues. My wife and father and a young convert carry it on, holding services regularly and distributing literature. My wife has also been doing good work with her small Sunday School."

I should like to add on Mr. Brown's behalf, that notwithstanding the generous help of the American Unitarian Association he finds it a very hard struggle, and if any kind friends feel inclined to help, contributions should be sent to the Rev. L. G. Wilson (A.U.A.), 25, Beacon Street, Boston.

THE EVOLUTION OF RELIGION.

As the race rises, so does its conception of duty; and with its conception of duty, its thought of God. Man cannot permanently worship that which is lower than his highest, inferior to his best. The character of the Deity reflects the moral status of the worshipper: cruel men believe in cruel divinities: to the licentious not even the courts of heaven are pure. —Charles Beard, LL.D.

Why I Became a Unitarian.

By W. M. WESTON, D.D., Ph.D., an ex-Roman Catholic Priest.

What then are the reasons that led me to join the Unitarian movement, I shall be asked? I reply:—

(1) Because, as I apprehend it, the Unitarian movement seeks to bring about the brotherhood of man, to which the dogmatisms of orthodoxy have in all history been an insuperable barrier.

(2) Because Unitarianism places reliance on the divine gift of reason, and does not, as orthodoxy so often does, despise this God-given gift.

(3) Because it seeks truth and fears it not, and is ready to admit and reject error, being bound by no creed or profession of faith.

(4) Because it is ready to recognize the good, the true, and the beautiful, without prejudice, wherever they are to be found, and to strive to bring about that unity which should prevail in all nature.

(5) Because it fosters that true liberty of mind and conscience, which suffers every man to abound in his own sense.

Jesus Christ is still to me the most exalted moral character in the world's history, and the more so now that I believe him to have been a fellow-man, tried by the same temptations and liable to the same weaknesses as myself. He needs no miraculous adjuncts to his life to make him great; his grandeur is that of a great teacher of men, not that of a wonder-worker.

The Scriptures are still to me a repertory of many noble thoughts and lessons, even though I have learned to discard the imperfections due to the ages in which they were written. I can appreciate them more highly now that I can make rational excuses for their defects. God is infinitely exalted in my mind by being no longer associated with atrocious and blood-thirsty crimes and puerile ceremonial laws.

My fellow-men are the dearer to me now that I no longer regard those who differ from me as doomed to everlasting misery, and as enemies of God.

The world is more beautiful since it is not, as heretofore, filled with snares of evil spirits, and to be utterly renounced as the kingdom of the prince of darkness.

These are the chief reasons I have to give for the faith that is in me, and by it I am regaining once more that peace with which at one time I thought I had for ever parted.

"You shall know the truth, and the truth shall make you free."

THE NEXT STEP IN FREE RELIGION.

NOTICE: "The Next Step in Liberal Christianity" by the Rev. J. M. Lloyd Thomas. One penny. Henry B. Saxon, King Street, Nottingham.—The main appeal of this tract is that New Theologians and Unitarians should join hands, and by their combined forces, make the movement for Free Christianity a greater power in the land. With this aim very few Unitarians will be found to disagree. But there are sure to be differences as to how these two can be fused into one. Mr. Lloyd Thomas says the best way is by uniting in the establishment of "The Free Catholic Church." But there are very many in the "New Theology" movement who, like many Unitarians, while possessing much Catholicity, and desiring true Catholicism, are not enamoured of the "Catholic" name. Like the sturdy "Unitarian," Mr. Lloyd Thomas thinks there is much in a name, and so there is, only with him it is the name "Free Catholic" that must be adopted in preference to the equally Catholic name, "Unitarian," which means Universalism and the widest Catholicity. He wants a church too, with "traditional and symbolical rites, services, ceremonies, liturgies, and ordinances" such as are "living expressions of historical Christianity, and spiritually fruitful for our own day and for all time," including the revival of Baptism, Confirmation, and the Lord's Supper, the keeping of the feast days of the Christian Year, and All Souls', and All Saints' Days. Mr. Lloyd Thomas thinks this is "The Next Step in Liberal Christianity," but a large number of "Liberal Christians" believe that the course of evolution in the Church Idea lies in another direction, and that it is not at all probable that the "Free Catholic" endeavour will succeed. If earnest devotion, fervent zeal, conspicuous ability in the furtherance of this ideal can bring about its victorious accomplishment, Mr. Lloyd Thomas has all those qualities, and will achieve it if anybody can. He commands the respect of those who think with him, and of many who cannot see as he does, by his abounding faith in what he seeks, and the passionate enthusiasm he brings to its service.

PALTRY MEN.

Of a truth these are paltry days!—and paltry days breed paltry men. Afraid of sickness, afraid of death, afraid of poverty, afraid of offences, afraid to think, afraid to speak, Man in the present era of his boasted "progress" resembles nothing so much as a whipped child—cowering under the outstretched arm of Heaven and waiting in whimpering terror for the next fall of the scourge.

—Marie Corelli, in "Temporal Power."

THE CHINESE INNKEEPER.

A Chinese traveller stopped at an inn. The day was warm, and the mosquitoes were very annoying, and bit the traveller till he was quite enraged. The insects also attacked the innkeeper, who, however, kept his temper.

"My good man," said the traveller, "how is it you can stand the mosquitoes so easily?"

"Ah, sir," answered the innkeeper, "once I was a prisoner in the stocks, and my hands and my feet were made fast; and the mosquitoes bit me, and I could not ward them off, and I suffered much agony; and now that I am free, and able to defend myself, the trouble seems much less, and I can easily bear it."

"UNITY" LESSON CHART FOR AUGUST.

1911.	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
Aug. 6	*James Martineau*	107	"He taught them as one having authority."—Matt. 7, 29	I Cor. 3, 1-15
... 13	GOD'S WORD in Books	111	"All scripture inspired of God is profitable for teaching."—II Tim. 3, 16	I Sam. 3, 1-13
... 20	Inspiration	250	"I will pour out my spirit upon all flesh."—Joel 2, 28	Acts 2, 1-21
... 27	Truthfulness	189	"He that speaketh truth showeth forth righteousness."—Prov. 12, 17	Prov. 12

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month in column below. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart as shown above are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

Aug. 6th.—JAMES MARTINEAU. Lesson, I. Cor., 3, 1-15; Text, Matthew 7, 29; Hymn 107, H.C.S. 82.

Read biographical article on Martineau on another page of this number. A fellow-worker with God—a wise master-builder (see Scripture Lesson, I. Cor., 3, 1-15). A great Teacher "as one having authority" (Matthew 7, 29). What did James Martineau teach about, "The Seat of Authority?" To juniors a talk about Martineau in connection with the hymn, as preacher of the Gospel, and (H.C.S.) as apostle, leader, teacher; scholars should learn memory text and part of the hymn.

Aug. 13th.—GOD'S WORD in books. Lesson, I. Sam., 3, 1-13; Text, II. Timothy, 3, 16; Hymn 111, H.C.S. 398.

All Truth is God's Word, in the Bible, in all other books, and wherever it is found. The Bible is not all of it God's Word, for it contains some of the mistakes of the men who wrote it; we can find His Word in it in rich abundance mixed with human errors. God spoke to men and inspired them to write the Truth that is in the Bible, and He speaks to men now and inspires them to write Truth in modern books. He spoke to little Samuel (see Lesson), and He speaks now to every child, man, and woman that will hear. The Bible to be loved—see Hymn; God's Word in it is precious seed which comes to fruit—H.C.S.

Aug. 20th.—INSPIRATION. Acts 2, 1-21; Text, Joel 2, 28; Hymn 250, H.C.S. 33.

In-spire means to breathe into. Spirit means breath, influence. Inspiration is the influence breathed into, poured into the soul open to receive. Good and bad inspiration from good or bad people. All life is inspired from God, in the grass, flower, insect, animal, and in human beings. God pours his Spirit of good upon all flesh (see Lesson and Text), not upon Christians only, but upon barbarians and "heathens." He inspires the writing in good books, words of prophets and preachers, discoveries of inventors, great and good thoughts and noble deeds. This inspiration, the light of God, enters wherever the way is open. We must open our eyes, our minds, our souls to receive it (see Hymn).

Aug. 27th.—TRUTHFULNESS. Proverbs 12; Text, Proverbs 12, 17; Hymn 189, H.C.S. 257.

Read "Home Circle" and the Scripture Lesson. See also F. J. Gould's "Children's Book of Moral Lessons" (First Series) pages 102-117. From the hymns see, against deceit and lying; and H.C.S., being truthful.

There have been Jubilee celebrations at Upperthorpe Chapel, Sheffield, July 16th—8th, which were well attended.

Miss Sophia Wallace, of Bath, has left legacies: £500 to Bath Unitarian Chapel; £300 to the B. and F.U. Association; £300 to the Sustentation Fund for the Augmentation of Ministers' Stipends; £300 to the Ministers' Benevolent Society; £200 to the Unitarian Home Mission College, Manchester; £200 to the funds of Essex Hall, London; £100 to the Western Unitarian Union.

Amongst Manchester University distinctions appear Lawrence Redfern, of U.H.M. College, passed B.A., in Honours, Classics (son of Rev. R. S. Redfern); I. du G. Peach (son of Rev. C. Peach) in Preliminary Honours; Charles Biggins, of U.H.M. College, in five subjects, Intermediate B.A.; F. W. Atack (son of Rev. W. E. Atack), passed final B.Sc Tech.

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

Prof. Rudolf Eucken portrait and sketch (in type) held over till next issue.

A remarkable correspondence has been going on in the "Birmingham Daily Post," on the subject of "The Clergy and the Creeds," in which we see that our Rev. D. Delta Evans, of "The Christian Life," has been a contributor.

The Rev. John Lawson, B.A., a Congregational minister, has been exchanging pulpits with our Rev. W. L. Schroeder, M.A. Mr. Schroeder has preached the S.S. anniversary sermons at Mr. Lawson's place.

Mr. Schroeder's Northgate End Calendar states that "There is a widespread virtual acceptance of Unitarian doctrine," and "the old prejudice against Unitarianism is dying down"—which is true in some quarters, but still not true in others, as the Van Mission work proves.

Much sympathy is felt for Mr. John Harrison, ex-President B. and F.U.A., in the loss of his wife, June 18th, by death.

The Yorkshire Unitarian Union, at its annual meeting in June, passed resolutions in favour of raising Independence Funds for its aided churches, and altered its name to that of "The Yorkshire Union of Unitarian and Free Christian Churches." "Free" Christian is much better than "Liberal," which has strong political associations.

The Van Mission is on the whole having a good season, but much has yet to be learned in choosing sites where there is certainty of getting an audience.

The Annual Meeting of the Missionary Conference, July 6, elected the Rev. T. P. Spedding, President; and the Rev. W. T. Bushrod was appointed secretary in place of Rev. H. Bodell Smith, who asked to be released from that post. An excellent year's work was reported.

Pastor Jatho, Cologne, has been expelled from the Prussian Church for heresy.

Congratulations to Rev. Geo. A. Payne and to Mrs. Payne, Knutsford, on receiving public presentations in recognition of his many public services to the town.

Mr. W. Haynes, J.P. (Unitarian), Maidstone, thrice Mayor of the town, has received the honorary freedom of the borough.

The Annual Service, London S.S. Society, held at Essex Hall, June 25, was attended by about 200 teachers and elder scholars, Rev. J. A. Pearson being the preacher.

The Carlisle Unitarian Church is to be sold to the Carlisle Corporation.

The annual meetings of the S. Wales Unitarian Society, June 28-29, at Llwynrhydowen, Cardiganshire, were attended by about 600 people.

The North Cheshire U.S.S. Union had its annual picnic at Gee Cross, July 1st, when 280 sat down to tea, and over 300 joined in a ramble over Werneth Low in delightful weather.

The Jubilee, Pudsey Unitarian Church S.S. Anniversary Services, preacher Rev. J. Morley Mills, were held June 25th.

The Garden Fete and Sale of Work in aid of the building fund of the Finchley Unitarian Church, July 15th, realised £90 clear, making £1,600 towards £2,400 required.

Rev. F. B. Meyer is a well-known Baptist Evangelical of a thoroughly orthodox type, and has but scant sympathy with Unitarianism. He paid a visit to the Unitarian President of the United States on the Peace Treaty proposals, and it is pleasing to know that he describes his interview with Mr. Taft as "most delightful."

The annual United Service of our Birmingham Sunday Schools, in the Town Hall, July 16th, was attended by about 2,000 scholars and friends. A choir of about 200 rendered special music.

MINISTERIAL CHANGES: Rev. S. S. Brettell, M.A., concluded his ministry at Darlington, June 25th, and received farewell presentation; Rev. E. A. Voysey, B.A., is appointed assistant to Rev. Joseph Wood, Birmingham; Rev. J. M. Connell has moved from Bury St. Edmund's to his new ministry at Lewes; Rev. G. von Petzold, M.A., is appointed permanent minister, Small Heath, Birmingham; Rev. A. H. Biggs, M.A., was inducted at Ilford, July 15th; Rev. Chas. Hargrove, M.A., has been requested to withdraw his resignation, Mill Hill Chapel, Leeds; Rev. Geo. Ward has resigned at Guildford to become minister at Bury St. Edmund's; Rev. N. Hawthorn Jones was welcomed at Ashton-under-Lyne, July 8th; Rev. H. S. Tayler, M.A., Chesterfield, resigned through ill-health; Rev. A. Thornhill, M.A., resigned, Derby, and appointed to Brookfield, Gorton; Rev. Geo. Knight appointed to Flowergate Chapel, Whitby; Rev. H. W. King appointed assistant at Hastings; Rev. Bertram Lister, M.A., began his ministry at Hackney, July 16th.

DEATHS: Mrs. John Harrison, London, wife of late President, B. and F.U.A., June 18th, 70; Rev. John Howard, Wimbledon, June 25th, 79; Mr. Wm. Taylor, of Bolton, June 21st, 65; Mr. F. E. Baines, C.B., London, July 4th, 78; Mr. A. J. C. Fabritius, London, interred July 3rd, 83; Mrs. Henry Dean, Padiham, July 12th, 93; Mr. Alfred Ashworth, of Cloughfold and Blackpool, June 30th, 70; Mr. Hugh Atkins, J.P., Hinckley, July 10th, 73; Mrs. Sutton Sharpe, Hampstead, July 7th, 55; Mr. R. W. Silson, Bradford, interred July 7th; Mrs. T. H. Beattie, Guilford, July 15th, 58.

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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger."—Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

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. . . By the . . . Rev. H. BODELL SMITH

(A Paper read at the Annual Missionary Conference of Unitarian Ministers, Memorial Hall, Manchester, July 5, 1906; published verbatim in "The Christian Life," July 14, 1906, and in "Unity," September, 1906, and reprinted in pamphlet form by request.)

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Rev. J. SUNDERLAND, M.A.

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